UHURU

BLACK COMMUNITY NEWS SERVICE

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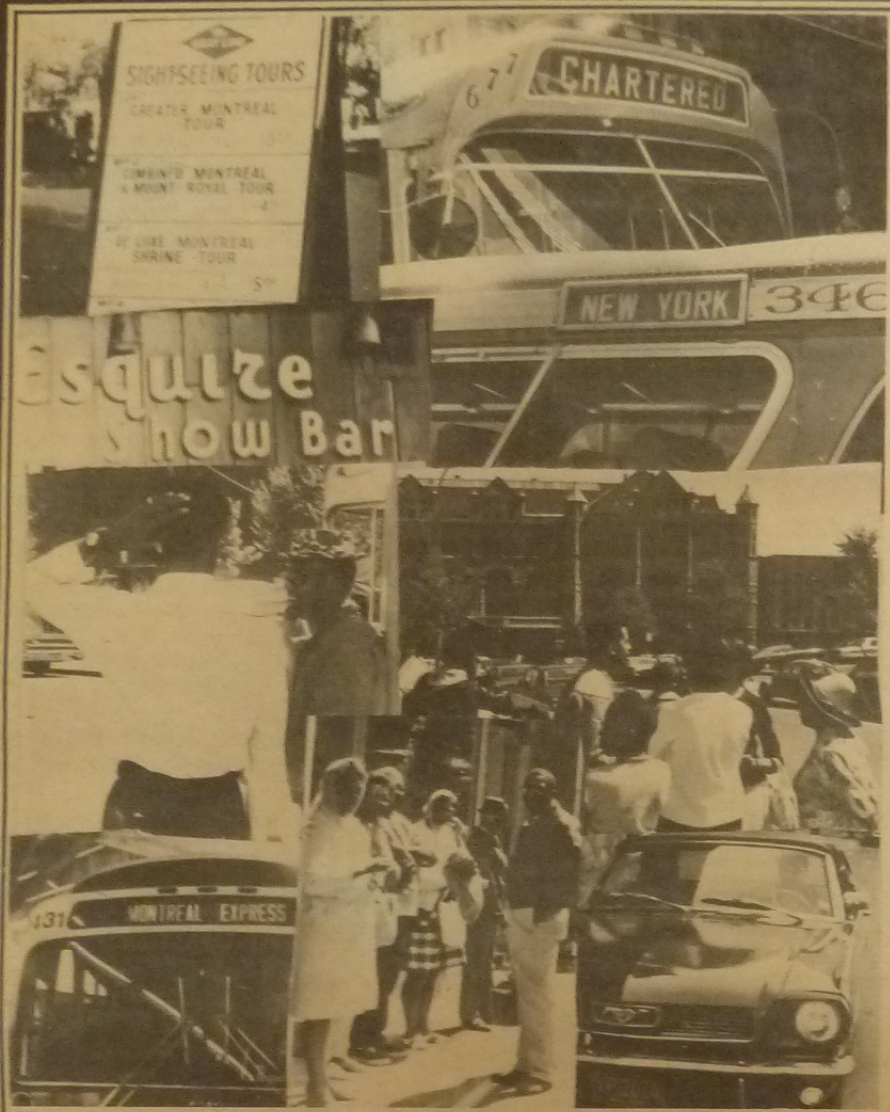


Every summer Montreal is visited by our brothers and sisters from all over America.
We welcome them to this city and hope that they will have an enjoyable stay.
We also hope that they don't catch any white Canadian off guard because then the Canadian Liberal Oasis will dissolve into the mirage we residents know so well.

Bwanna Temple Combo Drill in action in New Haven, Conn. The Combo Drill was a pleasure to witness and without a doubt the most outstanding group in the Elks New England States annual parade. Results are not yet in but surely the winners cup should be in the hands of the Combo Drill. They were chaperoned by Brother Arestes Cato and Sister Joana Whims, and led by Shaaron Whims.

"EXONERATED"

A STATEMENT OF POSITION

It is no surprise to us that Sir George Williams Administration has "officially" exonerated Perry Anderson. According to the trend of events as far back as April, 1968, it is glaring that the administration was unwilling to give the black students a fair hearing. Since the students who were directly involved in the Anderson Affair are now facing charges in court, there is no doubt in our minds that this recent development is geared solely toward prejudicing the public. However, when we investigate the behaviour of the Administration especially the amount of run around that the students were given, our people should realise that the Administration was forced to do one thing.

The glaring biased formation of the hearing Committee by the Administration of Sir George Williams university under the Chairmanship of Mr. Adamson makes a mockery of "Canadian Democracy" and exposes very clearly to freedom loving people of the world that certain sections of white society are prepared to continue to use any arbitrary means necessary to dominate and suppress the black man. Under these facetious conditions we must state that

(1) The main question which arose as a consequence of the charges against Mr. Perry Anderson, was the high-handed discriminating racist attitude of the administration and of certain faculty members of Sir George Williams University.

(2) The administration treated the students' complaints with a paternalistic, and condescending disdain. The students efforts to have a just and impartial hearing were treated as so-called "superiors" would treat annoying "inferiors" who do not accept their "place in society".

(3) The audacity and contempt on the part of the administration to stage a hearing, not only in the absence of but without the evidence of the complainants, whilst cases are pending before the court, is vindictive and malicious.

(4) The administration is the private complainant in criminal court proceedings, employing their own private attorneys to prosecute at their own expense and it now has the unmitigated gall not only to proceed to a hearing but to publicize it in an obvious unconcern about pending cases and probably motivated by the desire to influence the public and hence the prospective jurors and condemn students before defence witnesses have been heard in court.

(5) We objected from the onset to a committee that was appointed unilaterally by the administration of the university with the full consent of Mr. Anderson. We realize after certain statements by Mr. Adamson (the chairman of the Anderson committee), that such a committee would not be impartial and was only a committee designed to prove Anderson's innocence at any cost. For example (A) Mr. Adamson made it clear to the black students, that while they will be graduating from Sir George soon, he on the contrary is concerned about his continuing position at Sir George. Especially since he is particularly interested in racial issues.

(B) At a meeting to decide on the policy of having legal representation at the hearing, Mr. Adamson reminded the black students, that whether or not they were satisfied with the members of the Committee, the hearing must go on. Anderson would be found not guilty his slate would be wiped clean, and he would be reinstated while the students would suffer the consequences.

(C) It is this same Mr. Adamson who hinted to a black student that Sir George is fortunate that it was black students and not any other ethnic group who had a complaint of racism.

(D) In addition and most important, Mr. Adamson is the prime witness in the Obrien case where brother Kennedy Frederick and Errol Thomas are facing charges of extortion and kidnapping. Mr. Adamson can hardly justify any legitimate claim to impartiality and objectivity.

For these reasons we have charged Mr. Adamson, chairman of this present committee, with intellectual dishonesty and in-

cont'd on page 6

Editorial

WHAT NEXT

So its been said, and its being said over and over again, but the question which is most puzzling however, is that which all movements have had to face sooner or later. WHAT NEXT?

Although we can claim that there has been a tremendous amount of progress as far as Black awareness and self-definition are concerned, there are certain facets of the movement which if carried further, can only serve to alienate people! And this is what the enemy wants so that he can divide and rule us.

One of our main objectives is to create awareness so that we can organize Black people on all levels. Creation of this awareness can be brought about by means of slogans, rhetoric and slangs which do help us to identify our enemy, but are we going to identify the enemy and shout slogans inorder to get our freedom? No - never! Such a revolution has never occured and will never do so. Moving against the enemy on as many levels that affect our lives as possible is the essence of our entire movement. This calls for less emphasis on rhetoric, slangs and slogans because human beings are not machines, and they would sooner or later get tired of hearing the same talk without positive action.

By positive action we do not mean getting arrested to heighten the contradictions. The purpose of heightening contradictions is to force polarisation - choosing sides. Getting arrested (senselessly) is only one method of heightening the contradictions. It is a basic concept and if we continue using this method, we will be deluding ourselves, since we will be moving to the advantage of the enemy. Consequently, the realities of exploitation, racism, and degradation will continue to consciously affect and dictate the lives of Black people. Black people need power.

Since the most powerful social forces in any society are the economic, political and educational, we have and must organize at these levels with the aim of having some measure (or complete) control over the forces as they affect the lives of Black people. For example, a priority is that of moving to control what TYPE of education our children get and after getting the same ensuring the availability of jobs to alleviate vagrancy within our communities. Another priority is that of solving the problem of non-economic control of our communities. This of course presents a contradiction since Black people by now should have realized the evils of capitalism. In essence, it creates great disparity in wealth and mass human suffering. But until we have finally resolutely and completely destroyed capitalism, we have to get involved economically to take control of our communities through a mass community effort. Failure to do this leaves the door open for further exploitation.

The meek never inherited the earth and will never will do so. Black people have been the meek for too long. It is about time we have some organised involvement and hence the need for a program to cater for this effectively. As H. Rap Brown says "Blackness alone is not revolutionary."

LETTERS

Dear Brothers & Sister:

Since I'm presently visiting the West Coast of the U.S.A. (California) I thought you would appreciate hearing my impression of our Brothers and Sisters out here.

Travelling through Northern, Central and Southern California, I've seen San Francisco, Oakland, Berkley, Fresna and L.A.

Berkley and San Francisco seem to be in the same bag - The people are in a hippie integrationist set. All through Northern California the Panther's influence is very strong and revolutionary Integration seems to have overthrown Black Nationalism.

On "Independence Day", I went to a picnic - rally in "Bobby Hutton Memorial Park" sponsored by the Black Panther Party of Oakland. Present at the picnic were members of the "Peace and Freedom Party" and a group of white women who call themselves "Woman Power". We had Black and white speakers who threw around words like "vanguard revolutionaries," "Fascism," "Imperialist Capitalists Pigs" and Fascist racist. Naturally the Brothers and sisters from the street couldn't relate to these terms and as a result they paid little or no attention to the speakers. However the children seemed satisfied with the sandwiches and other goodies that were given to them.

Moving South halfway between San Francisco and Los Angeles we have Fresna, an Urban - Rural city. Here the Black people are a country type friendly, peace loving group. (white people would call them cute).

Further South is Los Angeles the largest of all the cities mentioned; consequently the Black population is characteristically more varied. However it is easy to see that the nation of Islam is very strong in L.A. You have the University of Islam (Muslim school) clothing stores, Book stores, Bakeries, restaurants and daily radio broadcasts all owned, operated and financed by the muslims.

There are fewer Black on the west coast but wherever you find them they're concentrated in one area. The Western ghettoes are less thickly populated and living conditions are more humane than they are in the East (i.e. N.Y.). Individual family homes take the place of the large ugly apartment buildings of the Northeast. Even though conditions seem relatively pleasant on the surface, and people have jobs, homes and cars (a vital necessity) - they have no political, economic, or cultural freedom - so they're not really that different from their Northeastern Brothers and Sisters. Well, I guess the beast is the beast no matter what time or place.

As salaam - Alaikum.
In Blackness & Love
Sister Malika.

Congratulations to the Editors and staff who gave such invaluable service towards the Publication of "UHURU". I enjoyed reading its contents and consider it a very good start. Best wishes for continued success.

A. Greer.

Dear Mr. Editor,

I was extremely delighted when I received my first copy of "Uhuru" since it is the only paper in Montreal sponsored entirely by Black People and edited by Black People for Black People. I think it is a very progressive step.

Your articles were well written and very informative. I hope that other Black organisations will take heed of the cooperative effort which you employed and get something going.

Mr. Editor, I can predict that the enemy will object to this paper and will criticize you in the worst of ways, but I hope this would not deter your constructive efforts. Just keep on going. I can hardly wait for the next issue.

Yours respectfully
Brother Carl Benjamin.

To The Editor

As a black man, I was proud to read the first issue of Uhuru. Moreover, I was very much impressed by the structure and organization of the paper and found much delight in reading the news items, articles, features etc. Also, I would, in a minor way like to comment on the editorial of Sir George Williams University "The Paper" July 7th issue which attacked you personally and criticized Uhuru in a way that's much too phoney to obtain a passing grade in their English 211 persuasive essay. I would not attempt to criticize "The Paper", itself, for during my three years at Sir George I have hardly recognized "The Paper" as something worth reading; what I would address myself to is the fact that "Uhuru" is a paper published by Black people for Black people, and I find a white editor rude, bold and extremely out of place to tell black people what THEY should or should not read. He must understand that its about time that white people stop trying to define standards for us. "We like "Uhuru". In fact we love it. If you don't, don't read it; we don't cater for you anyway. You have been feeding us with garbage all our lives. You shouldn't object to someone else feeding us what YOU call garbage. Don't be so damned selfish. In any event Uhuru is truth.

Some of my brothers might object to me getting into dialogue with you. We have already been warned about these unnecessary discussions concerning what the white man says about us. If any brother feels that I should have ignored the audacity of this case, then my apologies are in order.

Amega (Ronald Ambrose)

EDITOR'S / NOTE

It is regrettable that we are unable to publish all letters received due to our limited space. This however should not discourage your readers to write to "UHURU" your ideas are always welcomed and will be given full consideration.

(6) UHURU

appreciate letters from our readers.
Write c/o The Editor

COLUMN

The Black Man In Montreal

by Roy States

Montreal is one of the "colorful" cities in the nation. It is more colorful by the presence of the Black People. From the Carribean Islands, The U.S., the Maritimes Provinces, other parts of Canada, and indeed many parts of the world.

In 1760, according to the record there were a certain number of Negroes in Montreal. They were slaves, serving in the capacity of servants.

An interesting story is the Female Black slave, about to be sold set fire to her owners house. Several buildings were burned and she was arrested. After a long trial she was executed. Her name was Angelique.

In 1788 the Hon. James McGill, founder of McGill University bought slaves. In 1766 the minister of the church of England, now known as Christ Church Cathedral owned a Black slave. Many other wealthy merchants owned slaves. By 1833 no slaves existed in Montreal.

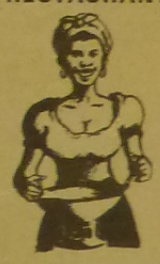
At the turn of the century Blacks came to Montreal, apparently, employed by McDonald Tobacco Company. During World War I the large railroads attracted a large number of Blacks. The population expanded as the result of World War II and after the war. The population at present is between 12,000 and 15,000.

The record shows that many famous Black People attended the higher schools of learning. Many remained here and have made their contribution in church, lodge, Social & Veterans affairs. The U.N.I.A. was a force and still lives. The Fraternal Orders have a long history of contributions.

Many individuals have made positive contributions and will be discussed in this column later. Names which are familiar are Dr. Gaspord, Dr. Charles Este, E.J. Tucker and so it goes.

To-day there are 56 Black organizations in Montreal, showing one the great array of interest and opinions.

CARIBBEAN COAL POT RESTAURANT



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CURRENT EVENTS

IMPASSE AGAIN

A Television program done on C.B.C. on Thursday July 10th, reflected very clearly the attitude of the Student Assoc. of Sir George Williams University. This is a picture of the attitude which blacks at this institution have had to face from their first day there, until their graduation day. After accepting an invitation to appear on C.B.C's hourglass, Bros. Rosie Douglas and Rodney John met with a very hostile reception from the members of the S.A. who apparently were also invited in the wake of the publicly declared 'exoneration' of Prof. Perry Anderson by the self appointed all white hearing committee. In fact so hostile was the reaction that they actually refused to sit at the same table with the brothers and a different camera had to be used to catch them across the room. Insofar as the program itself was concerned, the same old questions were asked and of course the two distinct positions were outlined. Impasse--No understanding.

by Luanga Basheri

BROTHER RETURNS OUTCAST BORN

News has been received from brother Lumumba (John Cato) now at home in St. Vincent. Having left Montreal, after graduating in political science from Sir George Williams University in Fall 1968, the brother, wanting to make a significant contribution to black people, left for his homeland where he intends to offer his services to the people. On the flight from Dorval, he was not allowed off the plane in Antigua and was virtually under arrest at Hamilton airport in Bermuda. The reason given being that his was one of the listed names at all of the Caribbean checkpoints. The questions asked all related to his knowledge of Bros. Kennedy Fredericks and Rosie Douglas, and that of Stokely Carmichael. The irony is that the interrogation was done by white people in a Black country. This proves conclusively that black people have become outcasts in their own homelands and shows clearly who wields the power. Ironically Canadians, Americans and Britishers can now visit our islands without a passport while their own nationals become outcasts.

by Luanga Basheri

TRUDEAU FOR TANZANIA

It is understood from the Prime Minister's office that he is likely to pay a visit to Tanzania in the near future to strengthen the relations between Canada and Tanzania.

Trudeau's visit to Tanzania is an insult to Black people both at home and abroad. This is view of the fact that Trudeau refused to support armed intervention in Limbawke against the Ian Smith regime. Trudeau knows that resolutions, recommendations and saction cannot solve problems of that nature. It means therefore that he is in fact supporting the illegal government in Zimbawbe.

We strongly hope that Tanganians will let Trudeau know exactly how they feel about his visit to Africa.

By African Affairs Correspondent.

Reporters Needed For UHURU

Please write c/o The Editor

POLICE SUPPORTS "PAPA DOC"

by Staff Reporter

During the last week Montreal Police have been roaming around the province with warrants to arrest on sight certain persons whom it is believed participated in the manifestation against the vicious, multilating, dictatorship of Haitian president Fransoir "Papa Doc" Duvalier. The incident in question took place on Haitian Day at the Latin American pavillion at Man and His World (June 30th). It was alledged that Papa Doc's flag was burned and in its place was hoisted the revolutionary Haitian flag. We have the greatest respect for all our Comrads that have fallen victim to Duvalier's terrors. We are confident that their human sacrifice will not be in vain. The revolutionary struggle will continue to confront the enemy on all levels. Our forward progress must not be affected by imperialist cooperation and intimidation.

HARASSMENT CONTINUES

by Staff Reporter

News has reached our desk concerning the usual for black people harassment of brother Martin Bracey. The brother had been admitted to St. Mary's hospital on account of a serious case of asthma over the July 4th weekend. While in hospital the workers there were staging a demonstration for better wages and union representation, so himself having felt the pinch of subjugation, he helped in the distribution of their pamphlet. For this, the hospital administration called in the police who proceeded to arrest Martin after scuffling with him on his bed.

The charge was disturbing the peace. The damage to Martin was visible in the form of a sprained hand and bruised-up body.

At the station his breathing apparatus was seized and this resulted in his having another attack of his malady. On noticing this he was then released. If this situation is allowed to go un-noticed then this kind of harassment can continue indefinitely and the public at large will be none the wiser while the victims remain powerless in the search for redress.

Haile Selassie In Washington

Emperor Haile Selassie accompanied by his minister of Foreign Affairs visited Nixon last week. It was learnt that the purpose of the Emperors' visit was to seek "aid" from the United States and to advise Nixon on the U.S.-Biafran policy.

Our position is that the Nigerian-Biafran issue is strictly African and must remain so. Nixon has no business having or not having a policy on Biafra.

The United States does not give aid at all. In one of his state of union address, former President L.B. Johnson pointed out that for every one dollar given to any country as "aid" the U.S. gets four in turn. This is a neocolonial arrangement. It is time our leaders stop flirting with imperialists whose only interest is the subjugation of our people.

by African Affairs Correspondent

BLACK POWER CONFERENCE IN BERMUDA

Staff Reporter

Black delegates from all over the Caribbean and North America met in Bermuda on July 10th to attend a four day conference on Black Power. The conference which is organised on a workshop basis is addressing itself to the central problems confronting our people all over the world with specific reference to this hemisphere. It is hoped that out of this conference will come a better level of political understanding and new directives to deal with exploitation and racism in local communities. It is further hoped that proper channels of communication will be set up to enable us to coordinate our struggle on a hemispheric basis. The British government have reacted in normal fashion by sending 100 comandoes as "observers". In addition, their warships encircled Bermuda going through intimidation exercises. The Canadian government has instructed the puppet government in Bermuda to refuse entry to any black people from this country that are actively engaged in struggling against racism. Our representative to the conference, Brother Norman Cook (chairman of the February 11th defense committee) was refused entry on Friday by immigration authorities in Bermuda. In our next issue we will provide information on the resolutions passed at the conference.

The Death of Thomas Mboya

Stanley Chiwaro

On Friday July 11th, 1969, a funeral service was held in Kenya for the death of Thomas Mboya. The 39-year-old minister of economic planning and development in the Kenya Government and secretary General of the ruling Kenya African National Union had been assassinated on Saturday July 5, 1969. The burial rituals took place without violent incidents, although, the white racist media had been manufacturing stories about "tribal" clashes.

As we go to press the motives of the assassination had not been established. It is however, highly unlikely that this assassination had anything to do with the so-called tribes.

Mboya started his political career in 1952 through his involvement in the Kenya Federation of Labour, whose leaders have been trained by the American-African labour. In 1958, Mboya chaired the famous and historic All-African Peoples Conference in Accra. Soon after the Accra Conference, as leader of the Kenya nationalist movement, he joined forces with J.K. Nyerere (now president of Tanzania) and others to form the Pan-African Freedom Movement for East and Central Africa. This movement was instrumental in the liberation of East Africa. It also pressed for the release of Kenyatta, who had been imprisoned by the British for his efforts in the liberation of Kenya.

When Kenya became independent in 1963, Kenyatta, who now headed the Kenyan government, after his release in 1961, gave Mboya, a key post. Mboya became the real force in the Kenyan government. As a labour leader, he leaned towards the American labour movement. His leanings towards the American Labour movement often caused friction between him and Kwame Nkrumah. The latter advocated an All-African labour movement, detached from the "cold war". Another source of disagreement between Mboya and Nkrumah was their view of African Unity. Nkrumah favoured a continental African Government, while Mboya favoured regions of economic co-operation on the African continent.

The task of harnessing the Kenya resources fell on Mboya after independence. He invited Western capitalist to invest in Kenya and thus "help" the economic development of his country. He also invited the white business man in Kenya to "share" "ECONOMIC POWER" with the Africans. The "hard core" nationalist rejected such a deal. They branded this as neo-colonialism. This led to the split of the ruling party and the adoption of the WANANCHI Declaration (this declaration advocates the Tanzanian style of economic program) by the splinter opposition party.

Mboya for the last five years was less admirable to the militant nationalist who maintained an anti-west line. However, many still admit that he made a good contribution to the first stage of the liberation of Kenya.

BROTHERS & SISTERS

Report all revelant News to UHURU

1415 St. Marc St. Montreal 108

TORONTO

Four weeks ago the Afro America Progressive Association (A.A.P.A.) spearheaded a move which brought together councillors, members of the human rights comission, clergymen, the press, and a predominantly black audience at St. Christopher's hall, to air their grievances. The chief of police who was specially invited did not attend.

The brothers brought out into the open unrefutable facts of police harassment. A brother Costa, formerly employed as a teacher, prepared and delivered a 30 page brief on employment discrimination in Ontario, particulary in the teaching profession in which he showed conclusively the strong tendency to favour white Anglo Saxon Protestant employment and promotion.

The meeting ended with the Human rights commission promising to "do something about the situation" the councillors and clergy expressing concern over a situation which "they did not know was so acute", and the press for once giving a favourable coverage of the meeting. They could not have ignored the jeers of "shut up nigger "sit down nigger", and "go home nigger", from sections of the white audience.

The A.A.P.A. is a black association which has been organizing in Toronto and helping to raise funds for the Feb. 11th Defense Committee.

Luanga Basheri.

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The Need For A Black United Front In Montreal

By Brother Omowale

In Montreal, the struggle for the liberation and establishment of the Black race is at a very early stage. Now is the time for the black people in this city to unite strongly, and establish a common goal. When this goal is outlined clearly in the minds of all black people, then every possible effort on the part of black people, would be geared towards achieving this common aim.

When we analyse our general position on the local scene as well as the international scene, it becomes quite clear to us, that we are being oppressed by the white man, because of one specific reason, and that is the fact that we are black. We are the product of African people who were forced from Africa into the Western world, where every inhuman act was perpetrated against us. The result of which is human beings like us who are a nameless, cultureless and powerless people. In fact we are not even a people. With this in mind, our goal should be to build ourselves into a people, a proud race such as we were before we were destroyed. If this is our aim, then it would be impossible for us to achieve this aim if we continue to consider ourselves as individuals, and above all as Jamaicans or Trinidadians or Canadians etc. The fact that we were accidentally made and scattered all over these different territories does not influence our position in the eyes of the white man. To me then, the picture reveals itself very clearly. That is, we should organise on the basis of these fundamental facts, which is again our blackness. In order to organise and to achieve, we have to unite strongly. There is no doubt that our oppressors take overwhelming advantage of the fact that we are too divided. It has become the common saying of white people, that we are in the minority and as such we cannot achieve our freedom. With this as our watchword, we should make every possible effort to establish a strong cohesive force among ourselves, so that with one goal, our efforts would be concentrated towards achieving this common goal. It would be naive for any black person to think, that with a population of 15,000 black represented by fifty six different organisations, we can ever begin to move towards liberating ourselves. In Montreal, there is a urgent need for one large Black United Front. Every one of us should recognise the fact that if such an organization was in existence in this city, there would be a much greater degree of unity, and above all our efforts in the struggle would result in greater rewards. When a Black united front (or any other suitable name) is established, it will automatically be composed of the various little organisations, who in my opinion are all concentrating on one particular aspect of the black liberation namely, the cultural-social aspect. With situations like this there must be duplication of efforts and drive, and this we cannot afford just yet.

Let us investigate the setbacks that we face with fifty six different black organisations. Firstly, these groups have to rent a meeting place at least once a month, if not once a week, to hold their meetings. If we add up the amount of money that we are contributing to the already powerful white society. This money could be used to establish one common meeting place for black people. This hall could also function as a Black Community centre, which is so greatly needed in this city. While we are on the business of economics, we should consider the fantastic sum that is being paid to the white man to rent his hotels for these organisations to hold dances and other social events. This money could be used to much better purposes. If we do not want to establish a new building, we can use the money to expand the already existing U.N.I.A. Hall, which is owned by black people.

As I mentioned before, the majority of these organisation concentrate on one specific aspect of the black struggle. However, when a United Front is set up, will comprise various committees. For example, a Financial Committee will be controlled by the black experts who will take care of the economic factor of Black Power. With such a system, our black qualified people will be able to use their expertise in the struggle for the liberation of the Black Race. Since Black Liberation involves much more then economics, a Socio-cultural Committee would be set up. Last but most important would be the Political and Military segment of the Black United Front. In this manner, every black person would be involved in the struggle in whatever category he is qualified or interested in. The time is here when we have to understand that if black people want the support of other black people, it is necessary to define a common goal. Then it becomes obligatory to unite in order to achieve that goal. Of course there is no doubt that the white oppressor will continue to create the "House Slave", "Field Slave", atmosphere among us, He does that very easily by telling Canadians that they are different from West Indians. Within the West Indies, he makes the Jamaicans feel that he is different from the Grenadian. However in his eyes, he sees one thing, and that is a black man.

By now we are sensible enough to realise that the whiteman does not go out of his way to analyse our situation because he loves us. Suffice it to say that he doesn't have love for his own kind, far less to show any kind of interest in us. The reason that he creates these division among us is because the job of oppression is greatly minimized when he deals with each of these divisions as a seperate entity. In other words, the British can move in troops in Anguilla, and the other territories are not moved to action because this doesn't involve them. Nevertheless they are all black and they are catching hell under the white man.

With all these glaring examples of the "divide and rule system," we should do everything within our power to establish one large Black family in Montreal. In this way, when our brothers and sisters come here from the West Indies, America or Africa, they will at least have some organisational structure to identify with. It would then become easy to guide them against racist victimization so that they will be able to benefit from their stay in this country, rather than fall prey to the white man, which is usually the case. Some black people cannot unite. I would like to openly refute such a statement, and replace it with a fact that white people will not allow black people to unite because they realise fully that when black people all over the world unite, then it would be a tough job for them to take advantage of us.

As the saying goes, charity begins at home, therefore if we hope to see the realisation of an International United Front, we have to start right here on the local scene. I am suggesting strongly, that the officers of the various organisations in Montreal should call a mass meeting of the black community. The time is long overdue when we should discontinue this proliferation of groups for example the Negro Alumni, the Barbados Ex-Policemen, The Trinidad and Tobago Association and all the other fifty-three. Let us form one big organisation which will involve all black people in Montreal. This is the only way we will rise to any kind of power in this white society.

THE DILEMMA OF OUR CHILDREN

Among Black people, particularly those living in a white society, there is an URGENT need to reorientate and reeducate our children, even to the point of **indoctrination.**

We all know what the present school system in a white society must do to our children - white values, white history, white social studies, white thinking, white, white, white. There is little we can do about schools, after all, we have no control over them and our children have got to go.

WHAT CAN WE DO?

WE HAVE GOT TO PROVIDE A BALANCE. THE NECESSARY BALANCE.

The place that is most important to the Black parent is THE HOME. That balance must be provided in the home. ALL BLACK MEN AND WOMEN HAVE GOT TO ACCEPT THIS CHALLENGE.

As early as age 3 or 4, a child is very conscious of the colour question. He asks many things because he is curious - he is at this age trying to understand the world around him. He sees white people all around and he sees that his mother, his father, his sisters, his brothers, they are not the same. He examines himself in a mirror - he is not the same either - WHY? Can I rub it off? Have I got paint on? Can I wash it off? Silly questions you may say, but to this child it is of great importance. He asks his mother or father. It is the most natural thing to do.

Why are some parents so confused, so embarrassed, so caught off guard when confronted by their child. The child can sense that hesitation, that "brush off" that excuse. If he is not satisfied with the answer he is going to keep on asking. Why? Some parents cannot understand. On other occasions, Mother and Father have always taken pains to explain lots of things to him. Why aren't they doing so how? Something which to him is so important.

We must as parents present a clear picture to our children. We are Black, not coloured - that to him is like a paint-book. We belong to the BLACK RACE - hence the woolly hair, the broad nose, the thick lips etc. We are different and we would not have it any other way. Most of the people around him are white but WE ARE BLACK. There are lots of other Black people all over the world. They are all part of the FAMILY. Some live in our home country, some in Canada, some in

(cont'd on page 7)

DEAR SISTER

Dear Sister,

I am a black man. I believe the black race has been oppressed in every respect, and I believe we must struggle for our freedom, but, I do not agree with many of the views which are becoming more popular every day. While I am strongly opposed to violence, I do not agree with Dr. King's philosophy of non-violence. At the same time, I refuse to admit that the solution to the problem is to become a black racist. I am really quite confused as to the stand I should take. May I have your comments.

A brother.

Dear Brother,

I agree you are confused but I think the root of your confusion is that you haven't thoroughly examined the various ideologies you mentioned. For instance, I believe Dr. King was a great teacher who dedicated his life to the liberation of black people, and I think his greatest lesson was in his death. We all realized that the prince of non-violence died violently because he was fighting violence with non-violence. Therefore, it is not a question of violence but rather "fighting fire with fire." Furthermore, oppression, colonization, victimization and dehumanization could never be non-violent, so you should never allow yourself to be trapped into a situation where you have to justify violence. The criminal must justify his crime not the victim.

As far as becoming a black racist is concerned, this is another stumbling block that the white man has thrown at us to keep us divided. Because black people have decided "thank you very much Mr. White man but I'll get my own freedom my own way" we get labeled as racists. We must clearly understand that we are all talking about the same thing - freedom, and we must not allow our oppressors to divide us with his labels - racist, militants, moderates, etc.

We should on the other hand be more concerned with our own degree of commitment and what we must do in order to liberate ourself and our people. We must at-all costs begin to define things for ourselves, it is in this way we will be headed on a clear path which no obstacle can block. Remember we were free once, and we will be free again, what will your contribution be?

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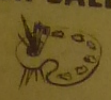

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PAGE 5

STOKELY RESIGNS FROM PANTHERS

We accepted with much regret the split between brother Stokely Carmichael and the Black Panther party. At a time like this when the enemy is preparing militarily to use the most vicious and inhumane methods of warfare (bacterial warfare) to suppress our people, we can ill-afford to weaken our forces through personality or political divisions. Whenever these divisions occur, it is necessary that we analyse the political forces underlying our differences so that we can try to **confront realistically** whatever contradictions that exist within our ranks that will hinder our total commitment and participation in our liberation struggle.

To trace in chronological order the development of a political division within the leadership of the Black Panther Party would be helpful only from an historical standpoint. Suffice it to say that as early as October 1968 at the Black Writer's Congress, Brother Stokely outlined a position which seemed at variance with that of Brother Eldridge Cleaver. Brother Stokely then made an essential difference between two types of oppression - exploitation which was essentially economic in character, and colonisation where one race subjugated another, completely stripping the colonised race of its culture and dehumanising it. Within capitalistic-imperialistic society the masses of people irrespective to whatever race we may belong are victims of the former type of oppression (economic exploitation). However, since within this capitalistic society white nationalism forms an essential part of the political ideology, it is obvious that white people are never colonised (in the sense of being dehumanised). Starting from this foundation, it is clear that while all victims of exploitation have to fight a common enemy, the colonised man (black man) is faced with the additional problem of liberating his personality from the yoke of white nationalism. We are presently going through this primary and very important phase when **we must** reclaim the unalienable right to redefine ourselves culturally and politically in our own black image. To this extent our struggle in an historical sense is unique. To deny the importance of this stage of our struggle or to overlook it's significance is tantamount to overlooking the psychological damage done to us during the course of 400 years of enslavement by the white man.

Brother Eldridge feels that this primary step is important but only to the extent that it relates to black dignity. From this he continues that Black nationalism as an ideology is limited in so far as dealing in a comprehensive manner with the enemy. The enemy can be adequately confronted he feels, only when all exploited people join together in a determined effort.

On the surface his position seems logical, however, historically it is an undeniable fact that wherever this type of premature **unity of ranks** between white radicals and black people have taken place, the white man has either fallen short of a total commitment or he has coopted the movement to pursue his own objectives which usually does not necessarily coincide with an anti-racist struggle. It seems clear therefore that what we require among all exploited people is not **unity of ranks** but rather **unity of purpose** - We need to develop revolutionary alliances with all people that are engaged in struggle against white western society, but we must never ever forget that at this stage of the struggle, the foundation of white racism remains embedded within the white community and that is precisely where white radicals must concentrate their efforts. There is no pragmatic reasoning to justify at this stage the presence of white radicals working side by side with black revolutionaries within the black community.

We must understand that a revolutionary change from capitalism to socialism only means the beginning of the end of **institutional racism.** Within a socialist society the black man is still alone to fight against the mutilating indignities of **individual racism.**

On question of tactics brother Stokeley feels that black nationalism at this stage of the struggle should be our ideology while our objective remains the need to obtain by any means necessary the power to determine our own destiny (Black Power). As far as this position is concerned many progressive forces and dynamic organisations seem to be trying gradually to move in that general direction. Brother Stokeley feels that it is only when we can operationalize this philosophy and make it develop simultaneously with an undying love for our people that we can seriously speak of black liberation. He feels that such an undying love must be made compatible with a certain level of tolerance in terms of what relationship exist between black organisations of different levels of political consciousness. "Every negro is a potential black man". He completely rejects political dogmatism (with which he accuses the Panthers) that can have the ill-effect of rationalising violence directed against other black or "negro" organisations. Violence should always be directed against the enemy. We have a common destiny and it is necessary during the course of our collective participation in the struggle that we strive always to understand and help each other in whatever manner possible. We must realise that black people operating a different social environment or coming from a different age group etc. will not always employ similar methods. We have to learn to respect the position of brothers and sisters that are addressing themselves in a different manner to their immediate problems with available resources. This only means that our job is going to be that much more difficult. The **ex-honorary** Prime minister and more so the Panthers agree in principle (but not necessarily in approach) that we must differentiate between black or "negro" organisations that are prepared to make their contribution working within the racist structure and black or "negro" organisations or governments that are being used as fronts by the enemy to encourage division and frustration within the black family. Because of the nature of work being done by the Panthers during their normal course of duty (which revolves around the need for self-defense in the black community), such "agents provocateurs" could indeed not only be detrimental but in some cases fatal. It is our duty to identify and isolate such agents or puppets early and deal with them in a manner that is consistent with our overall struggle. As brother Kwame Nkrumah said "In a revolutionary situation, it is a crime against the people to forgive those who have betrayed them... Our war is not a war of conquest, it is a war of revolutionary liberation, we fight not only in self-defense, but to free, unite and reconstruct". The liberation of suppressed people all over the world cannot be realised until the black man has liberated the United States of America.

We must learn to reconcile our political differences in an atmosphere of love, brotherhood and mutual trust. Black organisations can only be as strong as the integrity and the sense of discipline and dedication which the membership displays - the example shown in the leadership is reflected in the dedication and determination demonstrated by the rank and file. Without dedication, true freedom cannot survive - At least we can learn one very important lesson from this temporary setback, and that is - there is no rational justification for **honorary** Prime Ministers or honorary membership in any revolutionary black organisations. Membership and involvement must be on a full time basis if any consensus compatible with different points of view have to be arrived at.

Rosie Douglas

HAILE SELLASIE CHALLENGED BY BLACK MILITANTS

The Washington Conspiracy

During Sellasie's recent visit in Washington D.C., about forty Ethiopian students in North America joined by their fellow Black Brothers from different parts of the world - staged a demonstration outside the White House while the tyrant emperor conspired with the chief of his accomplices - the American imperialists. The black militants protested against the tyrants visit in Washington and his unjust rule in Ethiopia. Fourteen fellow brothers were arrested and are still in jail awaiting trial.

The purpose of the Emperor's visit was nothing more than the furtherance of his conspiratorial device with the Nixon Administration against the Ethiopian people. It is to be remembered that the dictator has made it a custom to pay homage to Washington since the Eisenhower rule.

The Challenge

The challenge of the imperialist monarch by militant young Ethiopians began in Ethiopia itself. Student demonstrations, street riots by the unemployed, and demand by the working class for better working conditions have become a matter of everyday life for about a decade now.

This year alone about five thousand students were arrested - many of whom are still facing trial - and all the universities and high schools throughout the country have been closed down. In their support, the Ethiopian students abroad - again joined by their fellow Black Brothers from Africa, the Caribbean, North and South America and Asia - carried out similar protests in major cities of the world as Ottawa; New York, Washington D.C., Moscow, Stockholm, Paris and London.

The Struggle Well Defined

The struggle is clearly defined. It is against the tyrant monarch, his white imperialist collaborators and his anachronistic feudal system of government.

After half a century of rule, Sellasie is unable to modernize Ethiopia. The standard of living of the people is one of the most degraded in the world. Disease and famine are everyday incidents. The infant mortality rate is 60%. Ninety five percent of the country's twenty million people are illiterate; and 98% are peasants tenants.

The tax payer's money is taken out of the national treasury, transfered into an imperial currency and shipped to the greedy monarch's banks in London, his watch factories in Switzerland, his coffee plantations in Brazil and his summer resorts in Mexico, all of which are run by his racist and imperialist white friends abroad.

The monarchy's collaboration with the white man and the world colonialists and imperialists is not a new phenomenon of its subjugation of the Ethiopian people. The mortgage of the province of Eritrea to Italy in order to get amunition to suppress a peasant revolt, the concessioning of Jibuti to France for 99 years in return of which the French colonialists built a yard's stretch of a railway line; and recently the establishment of the American military base in Asmara (a city in North Ethiopia) whose purpose is to suppress any possible overthrowal of the crown by the working class - in return of which the country is turned into a military ground for the furtherance of the U.S. imperialism in the Middle - and the Far East, the infiltration of American soldiers and CIA agents who call themselves Peace Corps and the domination of the university by Yankee brain washing agents are all living examples of the Monarchy's and, particularly the present monarch's conspiracy with white racism, European colonialism and American Neo-imperialism for the purpose of peasants suppression.

The Future Bright

For the Ethiopian Revolution to succeed the future is bright. Next to the youth, the peasants will join the revolution. The end of Haile Sellasie's and his racist imperialist collaborators' rule on the African soil has come.

We cannot acknowledge Sellasie's blackness. His refusal at the Washington press conference 13 years ago that he is a negro or a black man is still vivid in our minds, leave alone the injustices he is committing upon our brother Ethiopians.

The Black Community in Montreal supports the Ethiopean people's struggle. Their cause is our cause. Ours is theirs.

by African Affairs correspondent

"In Praise of an Institution"

My name is Moise Shabbaz. I have just graduated from one of the many institutions in race land that practices the Western ideal of white superiority. Although I graduated in Computer Science, my knowledge in the Social Sciences is far greater on account of my experiences with the administration staff and students at this great institution.

Surprisingly the overall motivating force is not academic education, an exercise in hard politics, or the desire for power and influence. Although ideally there are not supposed to be any official political parties, in reality they do exist. The dominant party is that of the straight racists who comprise about 95% of the entire body of the institution, this is followed by the liberal racists who make up a meagre 4% and then the humanists 1%. The members of the latter party are usually called nigger lovers and have been told that they will never get far because they are anti the western ideal.

Recently there was a step up in the politics at the institution when a number of black students accused a professor of racial discrimination. Since this was the most controversial and explosive issue at the institution it threatened the very basis of the institution. It was therefore in the best interest of the racists and liberal racists to try to abort the case of the students and to create a confrontation so as to win the sympathy of the public who are racists and liberal racists in any case.

(cont'd on page 8)

"organic styles in African fabrics"

khadejha

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"OUR HERITAGE"

SECTION 1: ANCIENT AFRICA

(1) Between the fifteenth and eighteenth centuries, there were no fewer than ten (10) Black Empires. Each empire was made up of many kingdoms, each of hundreds of thousands of Africans.

(2) Previous to the Fifteenth Century Empires, there existed the West African Empires of Ghana (200-1000 A.D.) and Mali (Melle) 1076 - 1400. Timbuctu one of the foremost universities in the Ancient World was the gemstone of the Mali Empire.

(3) Some of the later Empires were Songhai (1400-1591), & the Oyo State of the Yoruba's (E. Nigeria), these were Western Empires. In the East there were Monomotapa, the Bantu Empire of Zimbabwe and Mozanbique (1440-1628); the Kilwa a coastal (Tanganyika) trading Empire and the Changmir (1485-1800) who built the walled city of the interior Zimbabwe.

(4) Africa traded with the world from Britain to China from about 200 B.C. to 1700 A.D. (The Egyptians & Mesopolamians may have rediscovered the Americas before Christ was born, but there is no definite proof. Sec Thor Hyderal's trip to the W.I. on the rush boat)

(5) Whereas the excuse for making African slaves and colonization was their supposed illiteracy and lack of civilization, there are many early accounts of the good government, wide roads, no unemployment, sanitation (not to mention the universities and the facts that the Egyptians taught the Greeks all they know including how to write). Besides this, writing literature flourished in Western Sudan and in Tanganyika where Swahili was evolved in the 1700's. Also in the 18th century the Vai in Western Africa was dry-rot or fungus, so instead of writing, the talking drum was created. (Until recently when radio was discovered, the white world hand not surpassed this form of communication.)

(6) By contrast the civilized Portuguese from 1497 on continuously burned and looted up and down the Eastern Coast of Africa. On the west they started "Western" Slavery.

PAGE 8

SECTION II: SLAVERY

(1) While there were Blacks on Hispanola (Hati) in 1501, these had been brought from the slave markets in Lisbon. "The first Black cargo direct from Africa" landed in the West Indies in 1518. The last was some time in the 1880's. Previously, since it was regarded as "cheaper to buy than breed", whole populations of Black were worked to death and replaced every twenty or thirty years.

(2) At a conservative estimate, fifteen million Blacks were transported to the new world between 1518 and 1865. This figure (there are others of upwards of 60 millions) does not take into consideration (a) Those dying **en route** (at least 1/6); (b) Those thrown or jumped overboard to escape "pirates" or policing ships; (c) Those who died (about 20-30%) of new tropical diseases and brutality during the "seasoning" or early years.

(4) In the Caribbean, infant mortality was high. Children were rare. In St. Vincent during one year, there were 2656 Black births and 4205 deaths.

(5) First large revolt - Hispaniola 1522. In 1730 troops had to be sent from England to Jamaica to fight the Maroons. Fight lasted years, and finally the British sued for peace.

(6) Balboa had 30 blacks with him when he discovered the Pacific Cortez and brought back 300 slaves to help conquer Mexico. In 1526 the first slaves arrived in U.S.A. 1619 was the first arrival of Dutch slave ships to the English Colonies (U.S.A.)

by David Cox

AFRO-CARIBBEAN SHOP

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(cont'd from page 1)

vited him to an open debate before the Canadian people. The university cannot continue indefinitely to hide the truth. Such a debate would be most fitting in a just, democratic society.

(6) The university has once again proceeded unilaterally (most likely with Anderson approval) to appoint another appeal committee and are bold enough to ask us to appeal to this committee. Would the administration consent to submit the "appeal" to a committee appointed by the black students? Of course not. But this is exactly what they expect us to do.

Under the circumstances, we believe this may well be a flagrant contempt of court deliberately contrived to bring about a conviction of the students before the trial commences.

Our present position remains unchanged. We want the entire case investigated by an (impartial) committee agreeable to all parties to the dispute - Anderson, the university's administration and ourselves. Because there are 42 nationals from Caribbean countries facing political victimisation, a solution would have to involve the Federal government.

It is now incumbent upon the Canadian government to set up a committee with Caribbean governments, representation to investigate into the entire case.

SPO SEC

Test Cricket

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Montreal Cri

Crusaders c dun in the A crucial games saders played Crusaders w by 100 runs in the A div A division g 8 - Crusader continued hi with 49 (run the leagues l son scored a St. Vincent in their sectio

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Netball

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Soccer

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SPORTS SECTION

Test Cricket

2nd Test - Draw - In the Second test match between the West Indies and England, scores were - West Indies 380 and 297 for 9 - England 340 and 295 for 7. Skipper Gary Sobers trying to win this match to even up the series at 1-1 made a sporting declaration giving England 327 runs to win in almost even time. Helped by a stylish century by Geoff Bogcott, England was able to reach 240 for 4 at one stage of the game. Accurate Bowling by Grayson Shillingford slowed down England's scoring rate and the later English batsmen had to hold on, to avert defeat. Latest scores in the 3rd test match (started on July 10th) are England 227 and 240, West Indies 162 and 90 for 2. Skipper Gary Sobers during England's second innings bowled 35 overs and has taken 5 wickets for 33 runs. The West Indies will have to score 303 runs in two days to win this match and even up the series.

Montreal Cricket

Crusaders continue to lead over Verdun in the A and B divisions. In two crucial games between Verdun & Crusaders played on Saturday July 5th, Crusaders won the B division game by 100 runs and took the bonus points in the A division draw. Scores in the A division game were Verdun 188 for 8 - Crusaders 158 for 6. Bently Allyne continued his fine batting for Crusaders with 49 (run out) while Cecil Marshall the leagues leading run getter this season scored a beautiful 57 for Verdun. St. Vincent mets continue to dominate in their section of the B division.

West Indians scored an easy victory over Adastrians on July 5th. Quebec all star wicket keeper batsman Hicky Callender scored the first century (139 not out) of the season in that game for West Indians.

Netball

The sisters have been receiving active cooperation and participation during the last two Sundays. However there are several outstanding players in Montreal from the Caribbean that have not been able to attend practices for various reasons. We welcome all sisters that can play or would like to learn the game to get in touch with Viola Daniels, 279-3733 or Merle Daisly 733-7053. We play every Sunday at 4:00 p.m. at Lower Canada College on Royal and Monkland (103 bus from Atwater terminal). Of course competition would be keener if the brothers came out to cheer. We must realise that there is a need for us to work together on every practical level if we have to move our struggle forward.

Soccer

Caribees continue to play well in the first division of the Metropolitan League. To date they have won 6 games lost 2 and tied 1. Gerald Pilia, Billy Samuels and Richard Coles have performed very steadily during the more recent games. The team will leave Montreal on Friday July 18th for Brooklyn, New York for a Saturday game against a West Indian team. Brothers and sisters are invited to make the trip with our team. It would cost $14.00 round trip. The bus will leave from Trinidad and Tobago house at 7:00 p.m. Call Ron: 737-8341.

The new entry - Montreal Jets continue to improve each game, however some more organisational and personal assistance is required - Call Sturdy: 737-8341.

The Defense Committee is working on the organisation of a community game between the caribbees and the Jets towards the end of August. The game will be played at Fletchers field on Park Avenue (Sunday) and will be followed by a black cultural evening at Trinidad and Tobago house. We would be quite happy to receive some suggestions from you. Call Bridgette: 276-7215, Ron: 488-5379.

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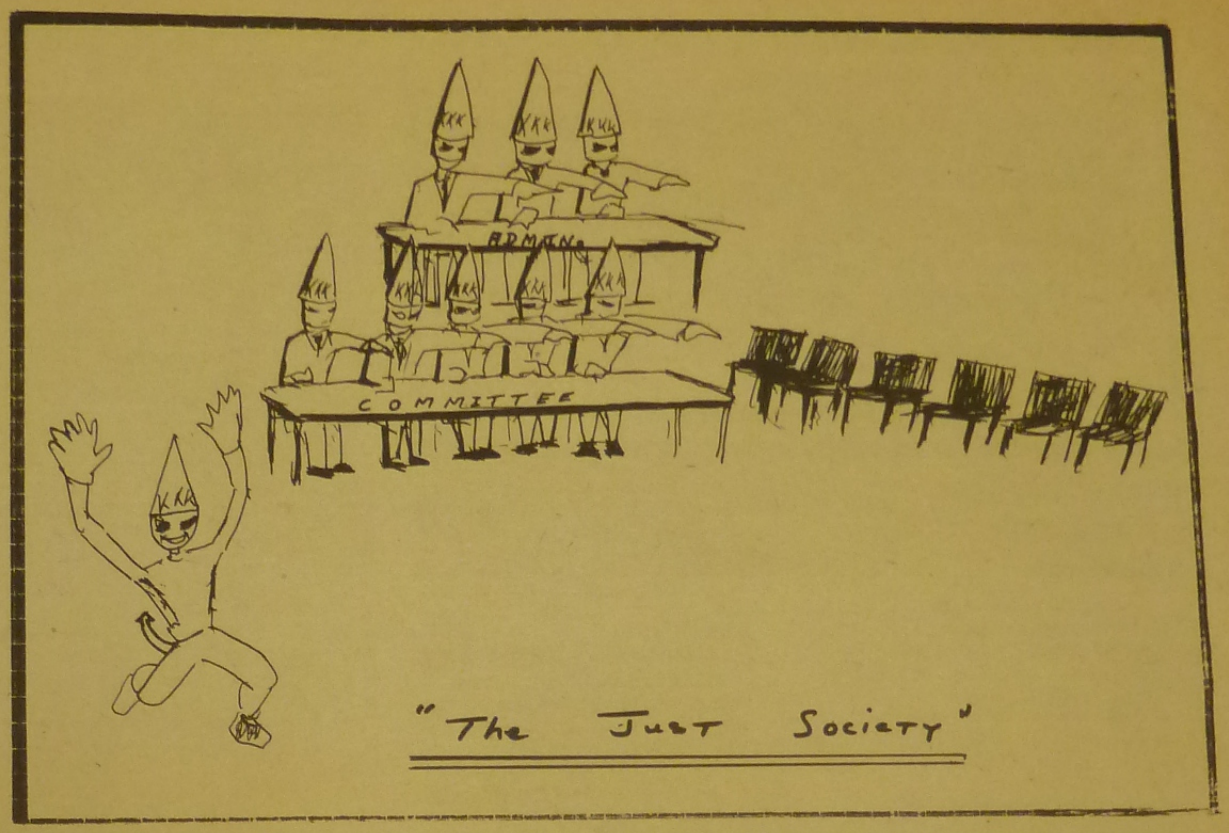
Montreal Junior Football Conference

Training camp has begun for those brother that expect to play in this league during the course of the season. Shifty Patrick Thornhill will be joined this season by Collin "Kelly" Burlington, Limbert Merrymen and Howie Lord. They all expect to play with the powerfull N.D.G. Maple Leafs. The league is scheduled to begin on Monday 21st July.

Juveniles

Players participating in this league are preparing to begin the 1969 season on the 23rd July. So far we expect Maurice Tremblay, Stew Alleyne and Peter Alexander to play. We will keep our readers informed with game scheduling when the season begins.



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YOUR NEWSPAPER CONTRIBUTORS

The names of these persons who have also contributed towards the establishment of this paper, did not appear in the last issue.

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Wayne Frank
Ted Harper
B. Howard
Leta Hope
Ainsley Mark
Gilda McKesey
Donald A. Miller
Mr. & Mrs. David Sandys
Frank Sealy.

We sincerely thank you for your donation towards the establishment of this newspaper for the Black community.

Any Black who is willing to support the paper, financially, could contact Brother Amega at 761-3152. Your donations would allow subsequent publications.

We encourage all Black people to subscribe to Uhuru.

(cont'd from page 4)

the U.S.A., many, many in Africa. We have got to instill a sense of pride in what we are and the child needs to have u clear out picture in order to understand, so that when a playmate outside calls him "chocolate face" or "peanut butter boy", he should not be affected in any way as he already knows he cannot seriously be chocolate - that is something we eat - he knows he is BLACK and BEAITIFUL and his family loves him for what he is, a Black child with beautiful hair, beautiful teeth, beautiful eyes, beautiful everything.

Our children must be fully conscious of what they are as members of the BLACK RACE, read the many Black books available, and meet with other embers of the family as often as possible, so that when they emerge as members of the adult community, they will not suffer the disillusionment which many of us have undergone, but have a knowledge of their history, their culture, and pride in their past, not aspiring to the white man's ideals and values but rejecting them for what they are - alienation from his own people.

by Marie Cunningham.

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HOOVER EXPOSES R.F. KENNEDY AND GANG

(United Press International)

WASHINGTON - FBI Director J. Edgar Hoover was quoted yesterday as saying then Atty. Gen. Robert F. Kennedy not only authorized but proposed a telephone wire-tap on Martin Luther King Jr. because he was worried about allegations the civil rights leader had Marxist learnings.

In a copyrighted interview with the Washington Evening Star, Hoover claimed to have two memoranda in his files which he said proved it was Kennedy and not he who originally proposed the King wiretap.

"I have never authorized installation of technical electronic devices without written authority of the Attorney General," Hoover told the Star.

President Nixon, at his press conference last night said: "Mr. Hoover does enjoy my complete confidence" and that there had been no discussions about his tenure in office.

On electronic surveillance, Nixon said he had checked whether it was done by the FBI on its own, or approved by the Attorney General. "I found that it had always been approved by the Attorney General," he said.

"It should be used very sparingly, very carefully," with regard to the rights of the individuals involved. Nixon said of wiretapping.

The newspaper said Hoover refused to describe the results of the surveillance which his associate director had said earlier was "strictly in the field of internal security" and satisfied all provisions laid own by the President.

Neither the FBI nor the Justice Department would comment on the report or the documents cited by Hoover. Both said it was the other's responsibility to decide whether the memos should be made public.

The newspaper quoted Hoover as saying he had a memorandum dated June, 1963, from Courtney Evans, then Assistant FBI Director, reporting that Kennedy had asked about the feasibility of installing listening devices on telephones.

The Evans memo, Hoover said Kennedy was concerned about allegations that the black leader was a student of Marxism and closely associated with Marxist followers, although King did not espouse these ideas because of his religious ideas.

The Evans memorandum said Kennedy had expressed concern that Marxism mi-infiltrate the Civil rights movement because of King's leadership in the Southern Christian Leadership Conference (SCLC) Hoover said.

The memorandum was reported to have conveyed Kennedy's worry over allegations that King was associated with a New Yorker with Marxist connections. The New Yorker was not identified.

The FBI director told the Star that at the time, the FBI advised Kennedy that it was politically questionable and technically difficult to install a wiretap on King's phones. The FBI noted that King was almost constantly travelling.

On Oct. 7, 1963, however, Hoover said, he informed Kennedy it was then intechnically feasible to install the device both at King's telephone in Atlanta, Ga., and at an unnamed New York address.

The October memorandum, Hoover said, was in effect an FBI request for authorization to proceed with installation of the wiretap. The newpaper said the memorandum bears the signature, "Robert F. Kenndey," in the lower left-hand corner over the date "10-10-63".

On Wednesday, a letter by Associate FBI Director Clyde Tolson was published in which Tolson said the wiretap had Kennedy's advance approval as attorney General.

The King wiretap became known last month in the Houston, Tex., court appeal by former heavyweight boxing champion Cassius Clay of his draft evasion conviction.

FBI agent Robert Nichols of Atlanta testified he had supervised the installation of the wiretap in 1964 and that he knew it was used beyond May, 1965, when he was taken off the case.

(cont'd from page 5)

An inexplainable phenomenon is that a few members from the racist party claimed that they were experts on Black people and as such they are able to predict their actions. These individuals were in fact seeking power promotion and fame. In the analysis they got what they really wanted - more oppression of Black people at all levels.

It is interesting to take a look at these experts - one is supposed to be an engineer but since he understands Black people he was made Dean of Engineering for his difficult task. Another one who is supposed to be an expert on African history, has an expanse of knowledge ending at Liberia and the Firestone Deal but he got what he wanted - promotion to Associate Professor. Other 'experts' to receive promotion to Associate Professor were a lecturer in English Literature and the other a lecturer in Economics.

There were two individuals one from the racist party and the other from the liberal racist party who wanted the post of Principal of the institution. But the straight racist out did the Liberal racist and he got the post because he is more oppressive. To appease the liberal racists they gave a full professorship to one who claimed to be independent and impartial as far as the case of the black students were concerned.

At the institution there are two departments which gave unqualified support to the policies of the racist party. For this, these two departments, (History & Economics) have been granted funds to start their Doctoral (Phd.) programmes. I understand from reliable sources that the first two candidates for the doctoral programme in history are the head of the history department and the expert on African history. One of the candidates for the doctoral programme in Economics is likely to be the "black expert in the department".

All three of the above mentioned students are extremely brilliant. The head of the history department is being supervised by a professor who was once his student and who after being tired of his former professor advised him to try elsewhere. The other student has been trying for such a long time that his supervisor has retired and his student is yet to complete his Phd. Still full of zeal he is determined to complete his Phd. by any means necessary. The third student has had his thesis rejected three times by another institution.

Judging from experience these students will most likely get their Phd's without even doing much if anything at all.

This sort of thing makes my degree a farce but the experience has given me unlimited knowledge about absolute and liberal racists.

by MOISE SHABBAZ

POETRY

REALISM

With hands outstretched groping for sunlight,
their web of darkness surrounds,
we wash, but darkness returns;
then tan, but the contradictions dazzle;
We laugh... they weep.
The breakers are the law.

We enter with outstretched hands groping
we leave, groping with gnarled stubs;

With inherited colour and acquired ulcers,
our myths, their prejudices.
The perennial season of death
maintaining economic stability;
Inflation, deflation, segregation.
1929 niggers/dying in 1969.

We begged with withered hands, they jeered.
they cheer, we die in Biafra.

This is the season of affluence,
we crawl through this oasis
this land of the free and brave... dying.
We wail, they clap their hands;
This is the season of token television niggers
seeking elevation, never emancipation.

by Rawle Frederick.

BULLETIN BOARD

(1) Brother Walter Rodney (Ph.D. in African History) who was banned from Jamaica because of his efforts to educate Black people in Jamaica is now back in Tanzania. He lectures at the University College of Dar-Es-Salaam in African History. Brother Rodney is willing to advise brothers and sisters who intend to study in Africa. Information can be had from Uhuru.

(2) The mighty Sparrow (calypsonian) from Grenada and Trinidad, was under attack at the Trinidad and Tobago pavilion on July 8th, 1969. He was approached by several black brothers and sisters who questioned his stand on the black movement, and also his role in **the struggle** as a black artist.

The mighty Sparrow admitted in the course of his reply that a change is needed, but maintained that the change does not necessarily have to be violent.

(3) The February 11th Fund Raising Committee has completed paying their lawyers fee for the preliminary hearing for twenty for (24) of the arrestees at Sir George Williams University. Of the twenty four (24) arrestees that the defense committee is paying for there are eleven (11) blacks and thirteen (13) whites.

(4) The preliminary hearing of the arrestees at Sir George William University lasted for 17 days. The Trinidad & Tobago government payed a total of $12,000 to three Canadian lawyers for "defending" the arrested brothers and sisters from Trinidad. The governments of the Eastern Caribbean (except St. Lucia) payed a total of $12,000 (as a package deal, for the preliminary hearings and the trial), to a Canadian lawyer for defending the arrestees from the Eastern Caribbean.

INFORMATION

"A Journey back to Africa" sponsored by N.C.A. will be held at the Union United church 3007 Delisle street. Admission $1.00 and the journey begins at 3.30 p.m. There will be (1) African folk Lore; (2) Poetry Reading; (3) a fashion show (modeling fashions from Afro Caribbean and Afro Daiziac shops.)

(2) The February 11th Defense Committee will hold a family party on Saturday July 26th at Trinidad and Tobago house - 3545 Park Avenue. Donation $1.00

(3) There will be a Picnic held on Saturday July 26th to Ontario. Bus leaves from Union United church, 3007 Delisle street at 9.00 a.m. Price $2.50

(4) Adult education courses in Short Hand, Business English and Book - keeping available Prerequisite for these courses is typing. For information write to Education Committee, N.C.A., P.O. Box 798, Montreal 3, Que.

AN APOLOGY

In our first publication of UHURU July 4, 1969, a list of High School and University graduates appeared on the last page, unfortunately the names of several Brother and Sisters were accidently omitted. UHURU would like to apolize for this omission.

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